

I-7



Digitized by the Internet Archive
in 2015

THE
Missionary Magazine
AND
CHRONICLE.



THE HIGH CASTE CHRISTIAN YOUTH RELIEVING AN AGED BEGGAR WOMAN.

INDIA.

MISSIONARY TOUR IN BENGAL.

THE Missionaries in this Presidency have adopted the excellent practice of making annual itinerancies in the country, for the purpose of disseminating, far and wide, a knowledge of the truth, by means of preaching, conversations, and discussions with the people, and the distribution of portions of the Scriptures and Christian tracts. With a view to encourage so important an object, the Calcutta Auxiliary Bible Society liberally supply the Missionaries with copies of the Scriptures in the languages suited to the districts they visit, and also, when necessary, pay the expenses of the journeys.

In pursuance of this plan, our devoted Missionary Brother, the Rev. A. F. Lacroix, in December, 1852, and the two following months, accomplished a tour through the Zillahs (districts) of Rajshaye, Bogra, and Rungpore, all situated to the east of the Ganges. He was accompanied by Mr. Samuel Hill, and also by two native assistants, Gobindo Gir, a native of the Zillah of Rungpore, and Tara Prusad Chatterjee, one of the students of the Bhowanipore Institution at Calcutta. The expenses of the tour were, as on former occasions, defrayed by the Ladies' Missionary Association connected with the Established Church of Geneva, whose members, since Mr. Lacroix's visit to that city eleven years ago, have manifested the liveliest interest in the Bengal Mission.

DEPARTURE.

"We left Calcutta," writes Mr. Lacroix, "on the 13th December, 1852, in two boats, with a large supply of Scriptures and Tracts, and proceeded up the Hooghly and Matabhanga rivers with all the speed we could make; it being our aim to reach our appointed field of labour as soon as possible. We found the Matabhanga in some places almost dried up, and had occasionally great trouble in forcing our way through the numerous fleets of native boats detained by the shallowness of the water. In no former year have the various arms of the Ganges been so low. The Bhagirsty and the Jellinghy were entirely closed at the end of November; and from what we experienced, it was but too evident that the Matabhanga will soon share the same fate, when all the trade and communications between the Upper Provinces and Calcutta will have to be carried on through the Sunderbund rivers.

"We had no alternative but to proceed down the Ganges for two days, as far as Pubna, intending to continue our journey

eastward through the river of that name, when lo! on arriving at Pubna, we found the river through which we had hoped to pass not only shallow, but absolutely dried up; so that the magistrate had actually caused a carriage road to be constructed across its deserted bed.

"After preaching in the Pubna bazar, visiting the government school at the station, and distributing many books, we were compelled to sail down the Ganges as far as its junction with the Berhampooter, by ascending which we might, without difficulty, prosecute our journey eastward. This we accomplished; but instead of going *through* Rajshaye and Bogra, we had to content ourselves with merely *coasting* those districts, and finally penetrated through the river Titsa, to some distance into the Zillah of Rungpore.

"The Berhampooter, or rather its principal branch, called the Joboona, which we ascended, is an immense river, at this time of the year filled with innumerable sandbanks, and so wide, that at particular spots it was

with difficulty the opposite shore could be discerned. Owing to the periodical inundations of this great river, there are but few villages immediately on its shores, nearly all of them being erected at a considerable distance inland, and often of very difficult access, which prevented us from visiting as many of them as we could have wished. There are, however, on the Berhampooter and its branch streams several large 'Gunges,' such as Jaffir-Gunge, Seraj-Gunge, Dewan-Gunge, Manik-Gunge, and others which offer excellent opportunities of usefulness; these 'Gunges' being vast emporiums of trade, and resorted to by immense numbers of boats from all parts of the country. Such of these 'Gunges' as we were able to visit formed the principal sphere of our labours during this excursion.

POPULATION.

"The parts we visited appeared very populous. The features of the inhabitants differ but little from those of the Bengalis residing more to the westward. The farther, however, we proceeded towards the East, the more strikingly it appeared that there was an intermixture of the Mongolian with the pure Hindoo race; the high cheek-bones and peculiar cast of countenance of the former being easily recognizable in many individuals. In the district of Rungpore we observed not a few women with goitres—a very unusual sight in other parts of Bengal. This peculiarity, it is supposed, is owing to the use of the water of rivers proceeding from the Thibet mountains, and which are fed by melted snow; but if this be the case, it still remains unaccountable that the goitre should be almost entirely confined to females, whilst the males are scarcely ever afflicted with this deformity.

"The people are very simple, timid, and easily overawed in the presence of a superior. The daily hire of a field labourer ranges from one and a half to two Annas (twopence farthing to threepence); but, on the other hand, living is very cheap; two and a half Maunds (two hundred pounds weight) of coarse rice being sold for one Rupee (two shillings). The produce of the country consists chiefly of rice, sugar-cane, indigo, tobacco, beetle-nut, hemp, linseed, mustard-seed, ginger, turmeric, chillies, and several

kinds of pulse. The universal language is Bengali; but a nasal twang and a very peculiar intonation of the concluding words of a sentence characterise the inhabitants of East Bengal, and at once betray their origin wherever they go. We found few schools among them; nevertheless numbers were able to read; it being a practice for shopkeepers and others, in their leisure hours, to teach two or three of their neighbours' sons along with their own. The females are very retired, and scarcely any but those of the very lowest classes were seen abroad.

"The Mahomctans in these eastern districts preponderate over the Hindoos; but from their appearance and habits they evidently were originally Hindoos who, during the Mahometan rule, must have been compelled to embrace Islamism. They have retained many of the Hindoo habits and superstitions, and in general know but little of their own religion. Among those who are better acquainted than the rest with its tenets, many have of late years become Ferajees, which is a sect much like the Wahabites in Arabia, who reject all traditions, holding the Koran only as the revealed word of God, and as possessing any authority; and may therefore, with some propriety, be called Mahometan Protestants.

"Among the Hindoos, there seemed to be fewer learned Brahmins than I had seen in other parts of Bengal. This is perhaps the reason why the people are divided into endless sects, some professing the most absurd tenets; though all, at the same time, hold the present system of idolatry in less reverence than the orthodox Hindoos. We found these sectarians in general exhibiting a certain feeling of doubt and dissatisfaction in regard to their religious state and a hankering after something better, which feeling, in my opinion, renders them more fit and better prepared for Christian instruction than their more orthodox brethren, who are, alas! but too often content to remain what they are.

"I will now make a few extracts from my Journal relating to our labours among these interesting people.

A NATIVE POLICE OFFICER FROM A MISSIONARY SCHOOL.

"December 23rd.—On the Matabhanga river. Came in sight of what appeared at a distance an immense fleet of boats at anchor; but on drawing near found that they had all stuck in the mud owing to the shallowness of the water. They were so jammed together as to occupy the whole breadth of the river for a considerable distance, without leaving even the narrowest passage for any lighter boat that might come up; and, what was worse, the crews which manned these boats would not make the least exertion to open one. After ineffectually toiling for some time to get through, we espied on the shore a native police officer, to whom we beckoned to come to our assistance. He immediately came, and after great exertions eventually managed to open a way for us, and so we passed on. We were much pleased with this man, and his manner of dealing with the indolent boat people who obstructed our progress. Unlike most of his brethren of the same calling, he never once resorted to violence or abuse; but by kind and encouraging words, and skilful directions, got the boats' crews to bestir themselves to open a passage, in doing which he eventually, as stated above, proved quite successful. When he left us, we gave him a trifle in money in token of our satisfaction, and two Bengali Tracts, at the same time commending him for his behaviour to the people. On this, he told us that he had been brought up in one of the Missionary Schools at Kishnagur, where he had learned many good things which he still remembered. This at once showed us the reason of his superior conduct in the discharge of his duty, and afforded us a pleasing evidence of the beneficial influence exercised over the population by Christian instruction.

OPEN DOORS FOR THE MESSENGERS OF MERCY.

"December 28th.—Arrived at Pubna, a civil station, and the chief place of the district of that name. It contains a very large bazar, to which we proceeded, dividing ourselves into two parties. Tara went with me, and Gobindo accompanied Mr. Hill. Seeing

a fine open place, I engaged in ordinary conversation with one of the shopkeepers, not doubting but this would soon attract a crowd, and was not mistaken; for I had barely spoken five minutes, when we were surrounded by a large assembly. Then, gradually giving the conversation a religious turn, I ended by addressing the whole of the people, pressing on them the necessity of seeking that meat which perisheth not, and those treasures which neither moth nor rust can corrupt. The people listened with great attention, and said they had never heard of these things before, nor of the Saviour they were admonished to take to as their refuge. We distributed among them all the Tracts we had brought with us; but the supply was scarcely adequate to the demand, so numerous were the applications. It was a gratifying sight, immediately after we had done with the distribution, to observe a number of persons sitting down together, when one of them read aloud the book he had received, for the benefit of the rest.

"Mr. Hill and Gobindo were equally successful, and addressed two congregations in different parts of the bazar. In the afternoon, several young men who are studying English in the Government School came to our boat, asking for English New Testaments, which request we cheerfully complied with, in the hope that the contents of that holy book may furnish them with instruction tending to benefit their immortal souls, which is denied them in the institutions supported by Government.

THE HIGH CASTE CHRISTIAN YOUTH RELIEVING AN AGED BEGGAR WOMAN.

"December 31st.—Reached the junction of the Ganges and Berhampooter, or Joboona. We made a halt to alter the rigging of our boats, which—our course being now against the stream—must be made fit to have them pulled by means of a long rope along the shore. While our boats' crews were so employed, we observed at a short distance on the beach what appeared the lifeless body of an old woman, with only a few rags covering it. On getting near, however, we saw that the old woman still breathed, and on calling her aloud, she slowly sat up, and with a feeble voice told us she was a poor beggar

for whom no one cared, and that she had had nothing to eat for a long time, and was very faint. On hearing this, our young friend Tara instantly ran to the boat and fetched some biscuits and boiled rice, which the famished woman devoured with great avidity; after which he went to the river for some water for her to drink, and, seating himself on the sand near her, tried by kind words to comfort her. (*See Engraving.*) She seemed very grateful for these acts of kindness; and Tara would not leave her till her hunger and thirst had been appeased. Poor woman! she was so deaf that it was with difficulty she could be made to understand what was said to her, and so blunted in her faculties, that an attempt to speak to her about her soul was met only with a vacant stare. Before leaving, we gave the poor creature some small coins, and a piece of cloth to cover her withered limbs, which she hugged to her body as if she had never possessed such a thing before.

"It was most gratifying to our feelings to see, as we did on this occasion, a young man of high Brahminical lineage sitting down near a poor, outcast, beggar woman, feeding her and comforting her with all the anxiety and affection of a son, whom, when still a follower of Hindooism, he would not even have condescended to notice. Truly Christianity produces a wonderful change in those who sincerely embrace it as our young friend Tara has done! O! what a different aspect will India wear when that blessed religion shall prevail, and influence its millions of degraded inhabitants. The country, with its natural fertility and beauty, will indeed then be as a garden of the Lord!

SUPERSTITION.

"On the same day, our boat people exhibited a specimen of superstition which proved anything but agreeable to themselves. We met a fisherman who had caught about a dozen of a fish called 'Hilsa,' highly prized by the natives, and which is obtainable in Calcutta only during the rainy season. Wishing to put our crew into good humour, we purchased the fish, and made them a present of them. But when they were engaged on the deck of the boat in preparing them for their meal, a kite which was hovering over their

heads pounced down upon the fish with a view to get its share of the feast. Its attempt was unsuccessful; but it seems that in making it, the bird had touched one of the fishes with the tip of its wings. This was enough to render the whole unclean in the estimation of these poor ignorant people, who, with doleful countenances, cast all the fish away. This is only an instance out of many in which I have observed the superstitions of the natives marring their comfort and proving a great thralldom to them. O! may the blessed Gospel soon free them from this and all other kinds of bondage under which they are groaning.

THE EXAMPLE OF EUROPEANS POWERFUL FOR GOOD OR EVIL IN COMMENDING THE GOSPEL TO THE HEATHEN.

"January 4th, 1853.—Arrived at Serajunge. A very considerable trade is carried on at this place, which is one of the 'Gunges' referred to above, and one of the greatest emporiums in East Bengal, and frequented by individuals not only from the neighbouring, but also many very distant districts. Rice, hemp, tobacco, coarse sugar, molasses, beetle-nut, mustard seed, and pulse constitute the chief staple. There were about two thousand boats moored along the shore in double and treble rows to the extent of full three miles, which put me not a little in mind of Saugor Island at the time of the bathing festival.

"Soon after we had made our boat fast to the shore, several natives who had known Mr. Hill when he resided at this place some years ago, in the capacity of agent to a Calcutta merchant, having been informed of his arrival, came to the boat to salute him, and it was most gratifying to me, as well as highly to the credit of Mr. Hill, to witness their pleasure at seeing him again, and to hear them say that they had not forgotten the kind services he had rendered them, and the good instructions he had given them when he lived among them. Ah! that there were more of those Europeans engaged in secular business all over the country, thus seeking to benefit the people by acts of kindness and by Christian instruction! Christianity would then stand in much higher esteem among the natives, who,

alas! are apt at times to form very unfavourable ideas of it from what they see of so many of its professors, who not only do nothing to recommend it, but by their bad lives are a great stumbling-block to the people, and in this way prove one of the most formidable obstacles to the success of Missionary labours.

“Among the visitors was a native doctor who had been a disciple of a certain old Gooroo, the head of a numerous sect, and well known to Mr. Hill in former days. This Gooroo had died some time before, and on his dying bed, the doctor said, had declared that all his hopes of salvation had forsaken him, and he admonished his disciples to listen to Christian instruction, as he was sure Christianity would eventually become the religion of the land. This testimony had evidently made an impression on the doctor and other disciples of the old Gooroo; but, alas! immersed as they are in worldly cares, and with no one to teach them, it did not seem that the good impression had been productive of much tangible effect.

“In the afternoon we took a walk to view the town, which we intended to make the scene of our labours for some days, and marked several prominent spots and bazars well suited for addressing the people. We then proceeded by invitation to the house of a wealthy Hindoo merchant known to Mr. Hill, and, having been accommodated with seats, entered into a long conversation with him and a number of his townsmen who had assembled to meet us.

“Mr. Hill took up the word first by drawing the attention of our host and his friends to the importance of following the true religion, and went on to prove that Christianity shows itself to be that true religion by the excellent fruits it produces in making all those who cordially embrace it better and holier men; whilst Hindooism exercises no such renovating influence on its votaries, nay, has rather a tendency to make them worse and more depraved than they are by nature. This was assented to generally; but a shrewd old man present remarked that the statement made was all very well as far as words were concerned, but that practically he had not been able to discover the truth of what had been advanced,

because he had seen Europeans, who profess to be Christians, anything but holy; on the contrary, oppressing the natives, proud, licentious, and very passionate.

“This objection made us sad, because we knew it was but too well founded. In order, however, to remove its unfavourable effect, I took up the discussion, and endeavoured by various arguments and similes to show to the bystanders that Christianity must not be judged by the conduct of many of its professors, who are in reality anything but Christians, and exhorted them rather to judge of that religion by the Scriptures in which it is revealed, and the lives of those who sincerely believe it, and make it the rule of their lives. We were pleased to observe that the answer seemed satisfactory; and felt at that moment, in the presence of so many idolaters, with double force, the extreme importance of our Saviour's injunction: ‘Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.’

OBJECTIONS OF THE HEATHEN ANSWERED.

“Towards the end, a Brahmin came in who pretended that by means of ‘Montros,’ or incantations, wherein the name of the Hindoo gods is invoked, miracles were performed, which proved Hindooism to be true. He was immediately taken up by our native assistant, Gobindo Gir, who, having been formerly a Sunnyasi, or religious devotee, was acquainted with those incantations, and soon able to show the imposture of those who make use of them.

“Another man then took up the discussion, and rather triumphantly said he would prove from our own sacred books that we were acting a most sinful part in preaching against Hindooism, seeing that it was commanded in those books to abstain from slander, and from everything which gives pain to our neighbour; and that in the face of this, we were slandering the Hindoo gods, and were giving pain to our auditors by telling them that their religion was false. It was then necessary to point out to him that our referring to the evil deeds of the Hindoo gods could not be construed as slander, because, as he well knew, what we had said concerning them was not invented

by us, but recorded in his own Shastres; and that, as to giving pain to the people by showing them the vanity and falsehood of their religion, we did it reluctantly, and only with a view eventually to benefit them, and to lead them to embrace a more excellent one; just as a physician is at times necessitated to give pain to his patients by the operations he performs, or the medicines he administers, because he knows that only by such means the cure of his patients can be effected.

"It having become nearly dark under these interesting discussions, we took leave of our kind host and his friends, and returned to our boat for the night.

"*January 5.*—Very early this morning, we proceeded again by invitation to the house of a Mahometan landowner, with whom Mr. Hill was previously acquainted. A great number of his neighbours had assembled to receive us. Mr. Hill then entered into a long argument on the subject of Mahomet and the Koran, very ably showing the former to be destitute of the marks of a true prophet, and the latter to be evidently a mere human compilation. The Mahometans had many things to say in reply; but they spoke in a very friendly spirit, so that I trust that good may be done by this discussion. Many of the people in these parts appear really anxious to know the truth; it is therefore much to be lamented that they should be without permanent instructors. This is a reflection which, I fear, events will force upon me many a time ere my tour is completed.

THE HINDOO CARPENTER.

"After breakfast we went to pay a visit to Mr. A. Mackay, post-master and merchant at Seraj-gunge, who received us very kindly, and gave us an invitation to dinner on the following day, which we accepted. As we were leaving Mr. Mackay's premises, his head carpenter, an elderly Hindoo, came to request the gift of a New Testament in Bengali, saying that a copy which he had formerly in his possession had been lost. On entering into conversation with this man, we elicited several interesting particulars which show that Christianity has made greater progress among the population

than, from mere superficial observation, one would be apt to suppose. He told us that he was a native of Sulkca, near Calcutta; that several years ago, he had met two native Christian preachers who gave him a New Testament and several Bengali tracts, which he had attentively read, and had, by the perusal, been led to forsake idolatry, and to worship the only true God. He added that he was a firm believer in Jesus Christ, in proof of which he repeated the whole of a small poetical tract descriptive of the birth, the life, and the death of the Redeemer, which he had committed to memory; and again most urgently begged we would give him a New Testament instead of the one the loss of which he lamented. We told him if he could send some one with us to our boat, which was three miles distant, it would afford us great pleasure to comply with his request. On this, he ordered his son, a boy of twelve or thirteen years, to accompany us; and it was quite refreshing to us on the way to hear the lad relate how his father endeavoured, whenever he found an opportunity, to dissuade his countrymen from idolatry, and to recommend to them the worship of the true God and faith in the Lord Jesus Christ. He added that his poor father often met with great opposition in his efforts, and that many had become his enemies on account of his religious sentiments; but that this did not deter him from speaking to them about God and 'Ononto Jibon' (eternal life). When we reached the boat we gave the boy a Bengali New Testament and a hymn book for his father, and for himself suitable tracts, which he took away in high glee.

THE SEED OF THE KINGDOM SCATTERED ABROAD.

"At noon we proceeded to one of the principal bazars, where I preached to a very attentive congregation on 'God is a Spirit,' &c., and distributed a great number of tracts, whilst Mr. Hill and the native assistants proceeded to other spots on the same good errand. As soon as we had returned to our boat, there was an incessant call for Scriptures and tracts by persons from all parts of the country. In the evening we again went to the town, where, in the fish

bazar, I addressed a large assembly on the parable of the Prodigal Son. The demand for books was so general, and the rush for them so great, that we were compelled thrice to shift our ground, and even then could barely succeed in distributing them in anything like order.

"*January 6th.*—From day-break persons flocked to our boat, some for medicine (the country people in Bengal fancying that all Europeans must necessarily be doctors), and others for books and oral instruction. Among the latter was a very interesting man, who, on the previous evening, had heard the address on the Prodigal Son. He told us that for some time past he had been much concerned for the salvation of his soul, and wished us to read a chapter of the New Testament, and to explain it to him, which Mr. Hill did; he all the time listening with the most eager attention. When he left he begged us, with tears in his eyes, to pray for him that he might be saved.

"Much preaching was carried on the whole day in several parts of the town. Our native assistants also spent much time in private conversation with the shopkeepers and other individuals who were desirous of further explanation concerning the things they had heard or read of in the books given to them. In this department our native friends were very useful indeed; and I sincerely hope, from several facts which came to our notice, that their exertions will not have been altogether in vain. It is especially in the department of private religious conversation that native assistants excel. From being themselves natives, they have a better insight than European Missionaries into the thoughts and feelings of their countrymen; while the latter feel a far greater freedom in opening their hearts to them than to Europeans. On the other hand, as regards public addresses, a European Missionary who speaks the language fluently is generally listened to with greater attention and respect than native preachers. In order, therefore, to combine both advantages, it is very desirable that every itinerancy should be undertaken by one or more European Missionaries, accompanied by native brethren.

"*January 7th.*—Spent the day very much as yesterday. The demand for tracts and Scriptures was incessant. Many people offered to pay for them. Our native assistant, Gobindo Gir, told us that during the sixteen years he has been a Christian, he had never seen such eagerness for books as was witnessing at this place. I should think two thousand copies, at least, have been put into circulation during the last three days.

"We were much pleased, in all our peregrinations through the town, to notice that there was not a single liquor-shop to be seen anywhere, which argued well for the sobriety of the people. In some other parts of Bengal, especially in Calcutta and the neighbourhood, such shops now abound; and, it is very much to be regretted, tend to create among the population habits of intemperance, to which they formerly were strangers. In this respect, intercourse with Europeans has done no good to the natives.

OPINIONS RESPECTING THE MISSIONARIES.

"It was curious to hear the various opinions formed of us by the people. Some said we had come hither, commissioned to destroy caste; others that our preaching and distribution of books was only with the design of getting a large store of religious merit for ourselves. Others, however, gave us credit for more disinterested views, and said we were evidently good men who had come to promote their welfare; in proof of which, they added that they saw a great difference between our kind and friendly behaviour towards them and the conduct of other Europeans, who often treat them harshly and contemptuously. It was very gratifying to us thus to hear that we had been permitted to pursue a course tending to recommend the blessed religion we came to preach. All the people, however, agreed in one thing; viz., that unless we or other Missionaries came to reside permanently among them to instruct them, little fruit could be expected of our exertions. And in this opinion we perfectly coincided.

"*January 8th.*—Left Serajunge to proceed farther eastward, but with the full determination to visit this interesting town again on our return."

(*To be continued.*)

SOUTH AFRICA.

GRIQUA TOWN.

A MISSIONARY'S VISIT TO THE SCATTERED MEMBERS OF HIS FLOCK.

Since the breaking up of the Mamusa Mission in June, 1851, the Batlapi and Bamaira people, who had been under the instruction of the Rev. William Ross, have been scattered abroad in different locations, suffering no inconsiderable degree of hardship, and anticipating a threatened inroad of the emigrant Boers. In the mean time Mr. Ross has, with his family, been residing at Griqua Town, and co-operating in the duties of that Mission. He has, however, availed himself of opportunities of visiting his afflicted people, and of administering to them the consolations of the Gospel.

In the following communication, dated Griqua Town, 21st March, 1853, Mr. Ross gives the results of one of his itinerant visits, and from which it is pleasing to discover that these poor exiles, though in destitution of outward comforts and the regular means of grace, continue to hold fast the profession of their faith.

"I have just made another visit to my people among the Batlapi; for, as it is generally believed that the rebel Boers will attack them this season, I deemed it the more necessary to comfort believers in their very trying circumstances, as well as to encourage all to do the best they possibly could to retain the possession of their land, and the unspeakable privileges of the Missions that still remain. If the natives are true to one another, and join heartily together, it is not improbable but that the land they have already lost, and the infant stations in the interior, may again be restored. All the tribes of Bechuanas, Corannas, and Grikwas, seem to be determined to make a vigorous and unanimous effort to hold their lands and their liberties.

"In pursuance of my plan, I spent a few days in the Moruane District, this being in my road, and that division of it which is taught by Makame, native teacher. I was astonished to find the peaceful and civilized state of the village; only two men were pointed out to me who had not made a profession of Christianity, and these two are docile, regular, and hopeful. We met on Saturday as a preparatory service before administering the holy ordinances of Baptism and the Lord's Supper. On the Sabbath day the early prayer meeting, the Sabbath School, and meetings for preaching were

large. Three candidates were admitted to Church fellowship, forty-six children of members were baptized, and the ordinance of the Supper was administered to about one hundred and fifty members. The whole appearance of the people, their conversation, and the strict decorum of all their meetings, indicated great care and perseverance on the part of the native teacher; and though there is room for many improvements, especially in the School department, certainly the pleasing fruits of the Gospel are most apparent, and give great cause of joy and gratitude, when so much is unjustly said and done at the present time to disparage our labours. Among the Batlapi tribe, Missions have been an unspeakable blessing, and consequently very far from being a failure.

"From Moruane I travelled to Taung, and found the country around this great town parched for rain, and suffering severely under the burning rays of the sun. Here I also staid a few days for the purpose of inquiring into the present state of affairs among them, and of encouraging them in their most trying circumstances. Many of the people were dispersed among their gardens, but I found that all their ordinary meetings were still kept up, and the number of believers was exactly as I found them upon my former journey. Except the Sabbath School no other school has been kept for some time

past; the children in general were assisting their mothers in watching the corn where any still remained from the great drought. The want of a day school is greatly to be deplored, as only very small inroads upon the existing ignorance can be made. The good cause here seems to be suffering severely in the absence of a Missionary. On the Sabbath day the meetings consisted of all the remaining believers in the town, and all the heathen who have been and are still regular in hearing the word of God. In the prayer meeting on the Sunday morning, it was indeed interesting to hear the members praying for the Boers who are now, it is said, preparing for an attack to become masters of them and their land. At the preaching meetings, Mahura, his eldest son, and several of those in power attended, but with all that mustered we could only have about a fifth part of what usually met at Mamusa. On Monday morning Mahura asked me when I could come and reside among them as formerly, for he did not love to be without a teacher. I answered him by asking him, where can I build? I have not seen any proper place for this near the town, but I shall visit you as often as I can. He did not speak of the fountain of Lithakoaneng, as their great wisdom lies in concentrating their forces just now for fear of the Boers.

"From Mahura's town I now travelled to the Bamairas by way of Mohangkoe, where so many of them dwell for the purpose of raising food for their families. It is truly pitiful that Motlabani, their chief, has so little influence over his people, and that they have so little respect for him as their ruler. When I came to the village where the native teacher Gasaborioe, and most of the believers dwell, I found them busily preparing to go to a great picho at Taung, to consult how to defend themselves against an immediate attack of the rebel Boers. They all received me joyfully as their friend and Missionary. On the Sabbath day our meetings were, as usual, large. The believers go on steadily and make considerable impression on some of the Heathen; they also make progress in reading, and in the knowledge of divine things. Several children of the members were baptized. On

Monday the fruits of preaching the Gospel among them were seen in bringing forth offerings to the Auxiliary Society, and, upon the whole, there was more to satisfy and please me there than in any other part of the Mission formerly under my care. As the chief and most of his men in the village were starting to go to the great picho, after I had finished the business connected with my visit to them, I also prepared to return to Griqua Town, but bad news in the evening of the first day made them all return home. There were six wagons, and perhaps about seventy people. The news were that they had cause to fear an attack of some colony Boers, on account of Bechuanas in the neighbourhood stealing cattle from them on the previous Sunday. It looked somewhat alarming to observe in our road that cattle spots were removed that the Boers might not so easily lay hold of them. By travelling diligently and speedily, we came to Campbell Town for the services of the Sabbath day. Here the people are very needy as they have altogether cut themselves off from other churches around. I had a good congregation, and if they had a settled and active schoolmaster the meetings might be pretty large, and there might be an excellent Day School. On the Monday following I arrived at Griqua Town, having been absent four Sabbaths, and busily engaged throughout my long journey. May the precious fruits of righteousness soon appear, that the Lord's work may be continued in these most trying times.

"On the following Sabbath here, I had very large congregations, two adults, Bechuanas, were baptized and admitted to the Lord's table. On Monday three couples of Bechuanas were married. It is pleasing to find that while so many troubles are in the country at the present time, the Bechuanas here and in the district around, are apparently doing well, inquiring concerning the salvation of their souls, and some entering the church both at the principal and the out stations. I have taught the Day School here for some months past; the number of scholars has been between forty-five and fifty, but since I returned from my long journey they have not been so many, as it is at present the harvest of the Indian corn."

NATIVE COMMISSION OF INQUIRY AT NATAL.

THIS important commission, which held its sittings in the spring of the past year, was appointed by the Government for the purpose of inquiring into the condition and prospects of the *Native Community*. The Commissioners appear to have conducted the inquiry in a spirit of the utmost fairness and liberality, permitting and inviting the witnesses to state their sentiments at any length, and in any form they might find most convenient, *vivâ voce*, or in writing.

Our limited space will admit only of our selecting fragments from the body of evidence adduced, and, with that view, we have extracted a few passages from the valuable statements made by H. F. Fynn and T. Shepstone, Esqs., illustrative of the manners, social institutions, and mental and moral characteristics of the Kafirs. The gentlemen referred to may, from their position in society, their long residence in the country, and their intimate acquaintance with the subjects of inquiry, be considered as thoroughly competent and respectable witnesses.

In quoting from the evidence of Mr. Fynn, we have the advantage of giving it in the form of a consecutive statement, whereas Mr. Shepstone's evidence, consisting of replies to the interrogatories of the Commissioners, is necessarily presented with less regard to order and division of subject.

Evidence of H. F. FYNN, Esq., Resident Assistant Magistrate, Pietermaritzburg.

HISTORICAL NOTICE OF THE KAFIRS.

"On my arrival in Natal, in 1824, I commenced taking notes, and continued doing so until 1834, for a future history of this country. Having been the first European who travelled through it, I had the advantage of obtaining information from the natives unmingled with any notions which they might have formed from an intercourse with white men. These notes enable me to lay before the Commission certain historical points, which I believe may be relied on.

"There are probably no people possessing an equal amount of intellect and intelligence, who are less acquainted with their own history than the Kafirs; while each individual retain a strong recollection of some remarkable circumstance in which he was more or less personally concerned; it is the white man alone, who, having lived many years in this portion of South Africa, and possessed many sources of information, can give a clear, correct, and connected narrative of events which have occurred here during the last forty or fifty years.

"From what I ascertained at different times in the Zulu country, during the reign

of Chaka, from my communications with the Portuguese of Sofala, and from what I subsequently traced among the Kafir tribes on the frontier, I am convinced that all these tribes formed originally one nation. That about four centuries or more ago they were driven from the region of Sofala, and those now known as the colonial frontier Kafirs were probably the first who appeared in this direction.

"There is some reason for supposing they came originally from Arabia, and have ever been pastoral, and more or less nomadic in their habits.

"The first natives who appeared in this district, as refugees from the Zulu country, arrived in 1827 or 1828, and on being reported to Chaka were permitted by him to reside at Natal. . . .

THEIR POLITICAL RELATIONS.

"The war between the Dutch and the Zulu nation produced a revolution in the Zulu country, when Panda embraced the opportunity of establishing his chieftainship, which he could not have accomplished without the aid and countenance he received from the Dutch.

“During the unsettled state of the country at the time of this revolution, a greater number of refugees entered this district than at any previous or subsequent period.

“The manner in which they have been permitted to enter for so long a period, and the readiness with which they have been received into service by the colonists, are sufficient reasons for the government to pause before it suddenly turns upon these people to remove them from the country, as having no claims upon the soil.

“The position of the natives of this part of Africa, as connected with ourselves, is, that certain uncivilised tribes, occupying an extensive country, become, from the European system of colonization, our border neighbours; opposite in colour, laws, manners, and customs, with a total ignorance of each other's language, their first meeting is naturally attended with suspicion, which is frequently the foundation of misunderstandings resulting in serious consequences.

“From the varied representations given by the white inhabitants to their government, in which the native tribes must be misrepresented, from the absence of a correct knowledge of their laws, customs, &c., the British government professed to take upon itself the guardianship of these tribes, whom they believe to require its protection, but from the absence of that knowledge already mentioned, of the people under their charge, the government remains for years in a state of ignorance as to their true position.

“It is necessary to view these tribes under two different aspects:—

“1st.—In their primitive condition as entirely unaffected by European influence.

“2nd.—Under a state of transition from their pure native condition to that which is sought to be obtained.

“On the plans of the government, and the conduct of the Europeans having transactions with the natives, the *improvement* of these tribes, or their *extermination*, necessarily depends.

“It therefore follows that, should the plans adopted be so based as not to produce the desired result, the very causes of failure will become the means of bringing the guardians and the guarded into collision.

“Frequent as have been the wars between

Europeans and the Kafir tribes on the frontier, the latter cannot be said to be completely conquered,—the patience of the British government must eventually be exhausted. The tribes must fall before the sword, until, feeling they are a conquered people, they become humble, obedient, and willing to be instructed.

THEIR RELIGIOUS BELIEF.

“I made it a point of early inquiry as to any belief that might be entertained among these tribes regarding a future state and the existence of a Supreme Being.

“I am fully convinced that up to the period of their becoming acquainted with white men, they had but a very confused idea of a Deity.

“The opinion held by the most intelligent natives, during the reign of Chaka, was, that at death they would enter a world of spirits, occupying it in the same position they had held in this: the last departed spirit of a person who had held the highest rank in a family becoming its ruling spirit.

“As long as health or prosperity was enjoyed by a family its ancestral guardian spirit was said to be lying on his back, but when misfortunes came upon them, on his face.

“These expressions were evidently used in a figurative sense.

“Some few Kafirs may be found who state their belief that Umkulunkulu (the great great) shook the reeds with a strong wind, and there came from them the first man and woman.

“When I consider the perfection of their language, the remarkable suitability of their laws to their circumstances, and the nature of their offerings to their ancestral spirit—to say nothing of the resemblance of many of their customs to those of the ancient Jews, as prescribed in the ceremonial law, under Levitical priesthood, I am led to form the opinion that the Kafir tribes have been very superior to what they are at the present time. On examining some memoranda many years since, I was surprised to find a considerable resemblance between many of the Kafir customs and those of the Jews. The following are the most striking:—

“War offerings.

“Sin offerings.

“Propitiatory offerings.

“Festival of first fruits.

“The proportion of the sacrifice given to the Isanusi (or witch doctor, as he is termed by Europeans).

“Periods of uncleanness on the decease of relatives and touching the dead.

“Circumcision.

“Rules regarding chastity.

“Rejection of swine's flesh.

“It has been a very popular error that the natives believe that after death their fathers become snakes.

“I have previously stated that they believe in the existence of departed spirits; they also believe that the ancestral spirit visits their houses internally or externally, inhabiting for the time the body of a snake; that this occurs when some member of the family has omitted a known duty or committed some offence, and this visit of the spirit has for its object to treat the offence with lenity. If, however, on such appearance, a sacrifice is not offered, some severe punishment, such as sickness or death, will follow.

THEIR KNOWLEDGE OF MEDICINAL PLANTS.

“Those natives who exercise the healing art professionally, (or make pretensions to it,) are designated Izinyanga, but, the term is not given to such persons only.

“I have frequently purchased a knowledge of native herbs from native doctors, and embraced every opportunity that occurred of witnessing their medical practice and surgical operations.

“Their knowledge of medicinal plants is considerable, though not very extensive, nor is it confined to them alone. A knowledge of the virtues of particular plants, when possessed by private families, is considered as an heir-loom—hence, on a native being attacked by disease, he obtains the opinion of a native doctor as to the nature of his complaint, and is recommended to apply to the family which possesses a knowledge of the appropriate remedy for the fever, dropsy, rheumatism, or whatever the complaint may be. But the doctors frequently purchase a knowledge of such remedies for their own practice.

“These practitioners always receive a *fee*

in advance, but with regard to full remuneration for their services, it is an admitted point of law, that where there is no cure there is no pay, beyond the retaining fee.

“I have found that many of their plants are really valuable medicines. But it is rarely that these healing plants are given to the patient without being mixed with others possessing no such property,—the object of this, doubtless, was originally to prevent a knowledge of the remedial plant from becoming general. The useless additions are now believed to be an essential part of the remedy.

“In acquiring a knowledge of plants possessing healing properties, it is evident that the natives would also become acquainted with others of a poisonous nature. With several of the latter description I have an acquaintance, and I am of opinion that Europeans generally do not give sufficient credence to the fact that there are many nations who possess a knowledge of poisons of a most destructive character, perfectly unknown to themselves.

“As, on the one hand, additional herbs are employed with healing plants, so also we may conclude that innocent plants are used to conceal those which are destructive.

THEIR MARRIAGES.

“It frequently happens that marriages are entered into with the full consent of the female, that is, when the age of the intended husband is at all proportionate to hers.

“It sometimes occurs that marriages between young people are arranged by themselves solely, or by their parents, and it does not unfrequently happen that marriages are effected by the father of the female proposing to the intended husband or his parents. In some cases, without any previous intimation, the girl is sent to the party so selected by her parents.

“Of such intention of the parent, however, the daughter is generally informed a month or more before she is sent.

“In some cases the husband selected by the parent is unsuitable by reason of age or infirmities, and there are cases in which the young woman is harshly treated by her parents if she opposes their will. It does

not unfrequently occur that in the interval between her being first acquainted with her father's intention and the period when she is to leave her home, the young woman will elope to the man of her own choice, from whom she may be forcibly brought back by her parents and sent to the one chosen by her father; but it generally happens that if she persists in eloping, her parent, either of his own will, or at the intercession of the girl's mother, gives up his original intention, and he does so frequently when the amount of cattle which he receives from the husband chosen by the girl is much less than he would have obtained from the other party, and this is a point of serious consideration with a Kafir.

"The ties of consanguinity controlling marriages are very strictly observed.

"A man cannot marry any female who is a relative by blood. Such an offender would at once be termed 'Umtagati,'—*i. e.* evil doer—the marriage would be dissolved, and a general belief expressed that the offspring of such a connection would be a monster—a punishment inflicted by his ancestral spirit.

"As an exemplification of the laws of marriage, of the inheritance of property, and of the resemblance which many of the Kafir customs bear to those of the ancient Jews, I submit the following case:—A Kafir dies leaving seven wives, with their children, and three brothers. The period for mourning (a circle of the seasons) having been completed (during which the widows and fatherless children have been under the protection of the brothers of the deceased), it becomes the duty of these brothers to provide for the future management of their brother's family. They take the wives of the deceased to be their own, adjusting the number to each as may be mutually agreed.

"The property of the deceased brother does not become the property of the surviving brothers, unless he has died without issue. In all other cases the brothers are only the guardians of the property on behalf of the children of the deceased, and they are liable by law to make restitution for any cattle disposed of by them (which was their brother's property, or the offspring thereof) during the minority of the children, unless such cattle had been used for the benefit of

the children or their mother, and then only to a reasonable extent.

Evidence of T. SHEPSTONE, Esq.

"*Query.* Have the missionaries been very successful in evangelizing the Kafirs within the district, or have they failed in all their efforts to make any perceptible change in the habits and character of the people? if the former, name the locality, tribes, and particular missions that have made the greatest progress.—*Answer.* I should not say that the missionaries have been very successful, nor, on the other hand, that they have failed in all their efforts. I have witnessed instances of a very perceptible change in the habits and characters of individuals, the result of missionary labours in this district, and residing on missionary institutions. But as there are many mission stations in the district which I have not visited, I feel that by drawing distinctions or mentioning names, I might subject myself to the charge of making invidious comparisons or even injustice.

"*Q.* Have the Kafirs any religious creed, or any notion of a supreme power; and does this exercise any moral influence over them?—*A.* They have no religious creed. To my mind, they have a very vague and indistinct notion of a great original, to which they apply the words 'Umkulunkulu' (the great great), and 'Umvelangangi' (the first appearer or exister). They believe in the influence of spirits on the material world, and this belief exercises a very considerable influence on their conduct.

"*Q.* What are the capacity, intelligence, and moral feelings of the Kafir as compared with Europeans; and are they such as to afford promising hopes, both of his own civilization and of his future usefulness as a member of British colonial society?—*A.* I do not think them wanting in capacity or intelligence. In moral feelings they are necessarily so, as compared with civilized and educated Europeans. I see no absolute bar to their civilization or to their usefulness, in any position in which their intelligence and capacity may hereafter place them.

"*Q.* Do they exhibit signs of curiosity, ambition, powers of observation and imitation?—*A.* Ycs.

"*Q.* Are they intelligent in the mode of cul-

tivating the land and rearing cattle, and acquainted with the nature of their diseases and cure?—*A.* As compared with the frontier Kafirs at present at war with the Cape colony, they exhibit much greater intelligence in the cultivation of the soil; but in the management of cattle I think they are inferior, although in this respect they are considered very expert by the colonists of this district.

“*Q.* Is their physical strength such as would be likely to bear much fatigue in manual labour?—*A.* I think this depends very much upon whether they have been to hard labour from their youth, which would develop their strength. I have heard it remarked by farmers that such as have been so circumstanced are capable of a great amount of endurance as regards manual labour.

“*Q.* Do they show any confidence in those who have proved themselves to be their friends, or are they naturally mistrustful?—*A.* They show the utmost confidence in such persons.

“*Q.* Have the Kafirs a recognised system of law or government, and have they any tradition showing how such a code of laws has been handed down to them?—*A.* They have a recognised system of law or government; oral tradition from father to son is the obvious means by which it has been handed down to them.

“*Q.* Are these laws, or any part of them, in your opinion, more applicable and better adapted to the Kafirs in their present state, by being more conformable to their manners in morals and state of civilization, than those framed by a civilized people? if the latter make the distinction.—*A.* In my opinion they are most certainly better adapted for them, in their present state, than laws applicable to a civilized people; they exercise a far greater and more extensive personal restraint than is necessary for men under more advanced circumstances.

“*Q.* What are the principles that seem to have guided the framers of these laws?—*A.* They scarcely appear to have been framed in the sense attached to that term, but to have grown out of circumstances, and rendered binding by usage and custom; their principles are generally just as regards individuals, and great care is taken to secure the aggrandizement of the chiefs.

“*Q.* Are the penal laws themselves cruel and rigorously enforced, or is the law and practice characterized by a spirit of humanity?—*A.* Their penal laws are included under the general term of ‘witchcraft;’ these are extreme and cruelly severe in their punishments, and in independent tribes they are carried out with great rigour. According to my view, the term translated by us as ‘witchcraft,’ includes every criminal misdemeanour.

“*Q.* Do all the various tribes within the district recognise one established law, or is a particular law in force only in one particular tribe?—*A.* The leading features are recognized by all—minor differences are however met with in almost every tribe.

“*Q.* Are the Kafirs particularly fond of litigation, and after what manner do they generally conduct their cases?—*A.* Yes; their cases are generally tried before the chief, and counsellors acting as jurors.

“*Q.* Cannot all crimes, however black their character, with the solitary exception of witchcraft, be compounded for by payment in money or kind?—*A.* As I have before said every crime is included in the general term ‘witchcraft,’ which appears to me to constitute their penal code. It is, however, nevertheless true that many serious crimes can be and are compounded for by payment.

“*Q.* Are the Kafirs superstitious and believers to any extent in supernatural agency? is this countenanced by their law, and does it govern partly through its influence?—*A.* Yes.

“*Q.* Are they wedded to any particular customs or habits; and would it be advisable by any direct law to interfere with them?—*A.* Most certainly they are wedded to the habits and customs of their forefathers; and I should think any interference with them must, to prove successful, be of a very indirect and gradual character.

“*Q.* Are you aware that on the establishing of the missions in this country, no difficulty was found in obtaining hearers,—that their day as well as Sabbath schools were numerously attended, until a rumour was circulated among the people that it was the intention of the missionaries to subvert all their established customs, and that all suddenly discontinued their attendance simultaneously at all the stations, and that subsc-

quently every effort has been ineffectual to secure a return of confidence?—*A.* I am aware of this being the case, although not simultaneously, and think it a perfectly natural result.

“*Q.* Have the Kafirs any tradition of their early history?—*A.* Very little, and that very indistinct. I think the state of warfare in which the last two generations have been so constantly engaged, have caused them to be lost.

“*Q.* Are the whole of the tribes in South Africa from the same origin?—*A.* I believe it is the opinion of men who have investigated this subject more than I have, that most of them have a common origin.

“*Q.* Is the language of the Kafir residing within the district of Natal different from that generally spoken by the surrounding barbarous tribes; or is it a dialect merely of one common language?—*A.* The language spoken by all Kafirs between the Cape colony and Delagoa Bay, under or on the coast side of the Drakensberg, is one with dialectic or local differences. I have also understood that the Bechuana language is so nearly allied to it as to be looked upon by some as a kindred dialect.

“*Q.* As a people, is the spirit of revenge and hatred of their enemies implacable and inexorable, and the law of retaliation their only rule for the reconciliation of differences?—*A.* The spirit of revenge with them, as with all savage nations, is very strong, but it can neither be implacable nor inexorable, for in many places in this district, the bitterest enemies of former times are living together as neighbours, cultivating the same fields, and mixing together in daily and social intercourse.

“*Q.* Are offences against persons and property on the increase among the natives? if so, to what cause do you attribute it?—*A.* I do not think that offences against persons and property among themselves are on the increase.

“*Q.* Are the Kafirs distinguished for bravery or cowardice; are they proud or modest; hospitable or inimical to strangers; cruel or humane; confiding or distrusting; witty or obtuse?—*A.* Where disciplined as under the Zulu power, they are distinguished for their contempt of danger; without this discipline I think them far below the frontier Kafirs in this respect. The extremes of pride and modesty are not very distinguished characteristics among them; hospitality to strangers I think is; they are reckless and cruel when excited, and as regards the other qualities mentioned, I should say they were possessed in like proportion as in other people.

“*Q.* Are they naturally peaceable or warlike; patriotic or cosmopolite; industrious or idle; sober or debauched; frank or deceitful; liberal or parsimonious; honest or thievish?—*A.* They are exciteable and warlike; their patriotism develops itself more in their zeal for their chiefs than their country; they are generally idle; not so debauched as might be supposed; deceitful and grasping, but in many instances frank and liberal among themselves, and although I believe any continued relaxation of control would make thieves of them, they are far from being generally so now.

“*Q.* Do you apprehend that the present moral character of these people results more immediately from the influence of soil and climate?—*A.* I am unable to give an opinion as to what influence the soil and climate may exercise on a people's morals. I have long thought these people to have been once in a far more advanced state of civilization and morality than they are now, and that they have degenerated from that state; I found this opinion upon observing what I conceive to be traces of institutions among them which have fallen into disuse.

“*Q.* Are the affections and passions of the Kafirs strong, or otherwise?—*A.* I believe them to be so.”

ACCIDENT TO THE MISSIONARY SHIP.

For the period of nine years, during which the “*John Williams*” has been actively engaged in the service of the Society, and exposed to the peculiar hazards attending the navigation of the rock-bound shores of the Polynesian Islands, she has, through the good providence of God, and the

vigilance and skill of her commander, Captain Morgan, been mercifully preserved from any disaster.

The accident we have now to report, though attended with considerable damage to the ship's keel, might have been far more serious; for had she not been most unexpectedly released from a situation of the greatest peril, her speedy destruction must have been inevitable.

After leaving the Island of Borabora, the scene of the accident, the ship proceeded to Samoa, and thence to Sydney, where she arrived the 12th July, for the purpose of undergoing the needful repairs.

The particulars of the accident are given in the following letter from the Rev. Wm. Harbutt, dated Borabora (Society Islands), 30th April ult.

"Two days ago (28th inst.), our beautiful vessel was everything but lost; for several hours no one expected that she could be saved: we were beating into this harbour, the wind and current both strong against us, and, through the wind failing just as we were tacking close to the reef, the ship got on the rock about four o'clock in the evening. Everything that steady, cool, and skilful seamanship could do was done apparently in vain, until near midnight: we were about four miles from the native settlement when the misfortune happened, but very soon several natives were on board to render what assistance they could. Three anchors were got out astern, and endeavours made to haul her off the reef: one cable was soon cut by the sharpness of the coral; another went some hours after; but the third, a chain cable, through mercy, bore the heavy strain, and a little before midnight, when the tide was at the full, to the inexpressible joy of all, our much loved barque was again afloat, standing out to sea. How shall I tell our feelings during the trying scene, the fearful rolling of the vessel as the waves came on or receded, the bending of her masts, and the scraping of her keel on the reef. Everything seemed to threaten her destruction; and it was not until she had been much lightened, by starting

her water casks and heaving over part of her ballast, that the untiring efforts of our beloved captain and his officers and crew were blessed with success. A little before dark, I sent Mrs. Harbutt and our little boy on shore with Mr. Krause, and some time after, when there appeared no hopes of saving the devoted vessel, I went on shore with Mrs. Morgan, taking the chronometers and a few other things. I tried often but could not again reach the vessel. Oh! the anxiety of those hours. I paced the beach to and fro until a little before one o'clock, when a boat with some natives arrived, bringing the glad tidings that she was again at sea, in deep water. Nothing could exceed the steady behaviour of the ship's company during our trying circumstances: they did not seem to feel fatigue, although incessant and untiring in the arduous duties called for by the occasion; but they are nearly all men of God; the Missionary ship never had such a crew before; ten on board take a part in our prayer meetings. I need not say a word about our dear, good captain; oh! how I felt for him: it was no fault of his that the vessel was in danger, it was through the *pilot* of this place, in whom the captain had for the moment trusted, together with the failing of the wind at a critical juncture."

ARRIVAL.

MRS. PORTER, wife of Rev. Wm. Porter, of Madras, arrived in London, August 27.

DEPARTURE.

REV. GEORGE HALL, B.A., and Mrs. Hall embarked at Southampton, in the screw steamer *Mauritius*, for Madras, January 14.

CONTRIBUTIONS TOWARDS THE ENLARGEMENT OF THE CHINESE MISSION.

£ s. d.		£ s. d.	
Amount acknowledged last month.....	2323 7 1	J. J. Tanner, Esq.	10 10 0
A Friend to the Chinese Mission	100 0 0	M. Ware, Esq.	10 10 0
W. Baxter, Esq.	100 0 0	T. R. Allan, Esq.	10 0 0
G. Hadfield, Esq., M.P. ...	100 0 0	Mrs. A. C. Blagrove.....	10 0 0
J. Kershaw, Esq., M.P. ...	100 0 0	R. Cunliffe, Jun. Esq.	10 0 0
Miss Baxter	50 0 0	J. D.	10 0 0
Miss M. A. Baxter	50 0 0	W. Struthers, Esq.	10 0 0
S. Fletcher, Esq.	50 0 0	Miss Sutherland	10 0 0
J. Sidebottom, Esq.	50 0 0	G. Thomasin, Esq.	10 0 0
H. O. Wills, Esq.	50 0 0	A. Y.	5 0 0
W. D. Wills, Esq.	50 0 0	Mrs. Casterton	5 0 0
Dr. Conquest.....	25 0 0	Rev. F. De Faye, Tournay	5 0 0
C. M. Robison, Esq.	25 0 0	Rev. Dr. Edgar, Belfast ...	5 0 0
W. Dudley, Esq.	21 0 0	M. E.	5 0 0
J. Douglas, Esq.	20 0 0	Miss Sabine	5 0 0
A Friend at Uttoxeter.....	20 0 0	S. S.	5 0 0
A. G.	20 0 0	S. Thorowgood, Esq.	5 0 0
J. Cropper, Esq.	20 0 0	Mrs. Wright	5 0 0
Collection at Southport ...	14 0 0	X. Y.	5 0 0
W. Edwards, Esq.	10 10 0	Sums under 5 <i>l.</i>	24 10 6
G. Mitchell, Esq.	10 10 0		
			£3374 17 7

MISSIONARY CONTRIBUTIONS.

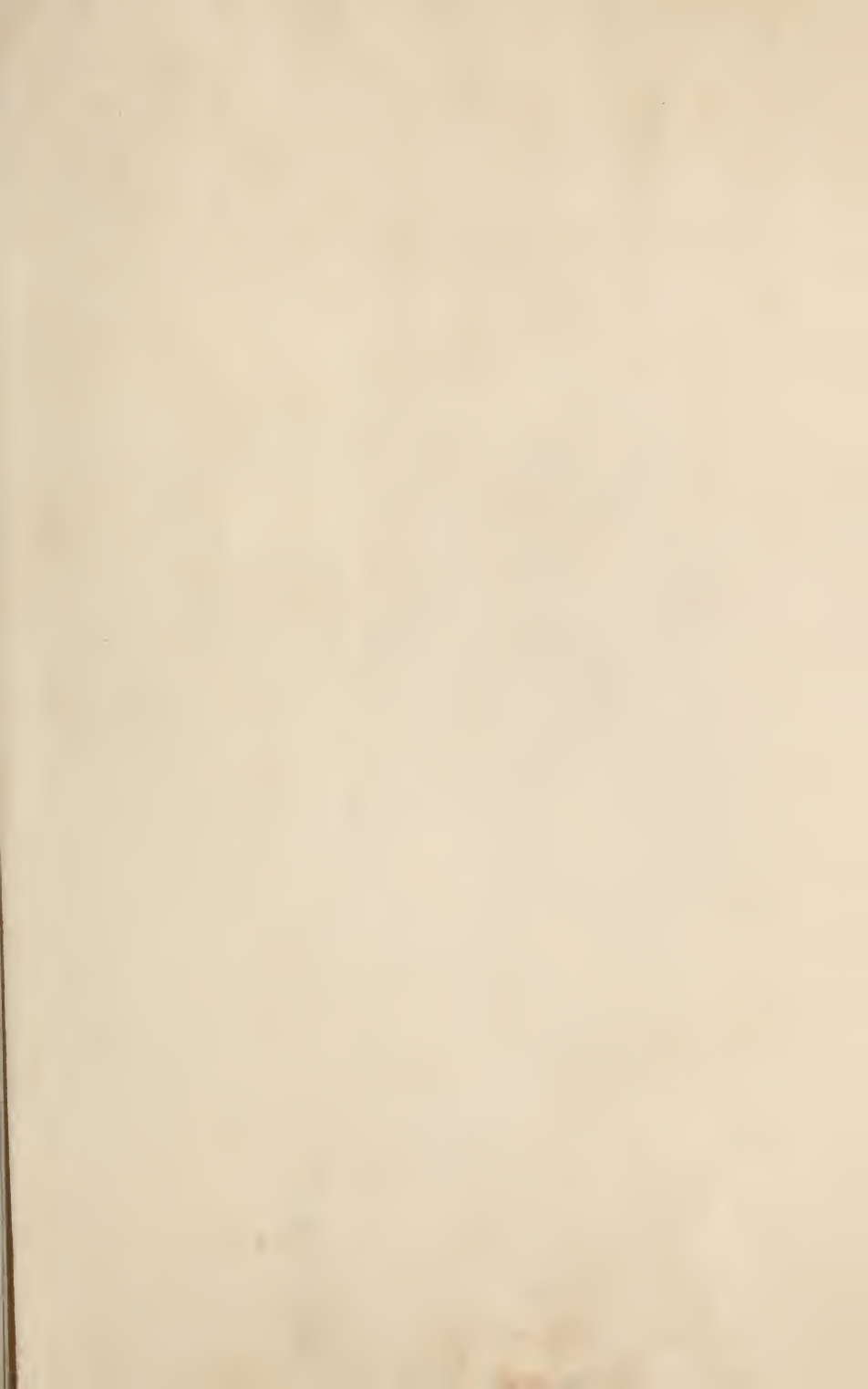
From 15th December 1853, to 14th January, 1854, inclusive.

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
A. Z.	20 0 0	Mr. W. Reid	2 0 0	BERKSHIRE.		DEVONSHIRE.	
E. Giles, Esq.	10 0 0	Mrs. Reid	1 0 0	Auxiliary Society,		<i>Sandford, near Cre-</i>	
E. Thompson, Esq.	10 0 0	Miss Reid	1 0 0	per W. W. Morley,		<i>diton</i>	
X. Y.	10 0 0	Miss S. Reid	0 10 0	Esq., on account ..		2 12 5	
G. Townley, Esq.	5 0 0	Miss C. Reid	0 10 0			DORSETSHIRE.	
J. F. Halford, Esq.	2 10 0	Sundry Subscribers	5 0 0			<i>Wareham.</i>	
Collected by Miss Stone	0 12 0		13 <i>l.</i>	CAMBRIDGESHIRE.		Annual Collections	
Miss Stevens's Missionary Box	0 5 8	<i>Falcon-square Juvenile Tract and Missionary Society ...</i>	1 10 0	<i>Rouston District, per W. H. Nash, Esq., on account.....</i>		Collected in Sunday School	
<i>For Chinese New Testaments.</i>		<i>Islington Chapel.</i>		65 0 0		5 0 0	
A. L.	0 2 6	J. L., Esq., Islington	5 0 0	CHESHIRE.		Collected by—	
Mr. W. F. Coles	0 10 0	A Friend, per ditto	5 0 0	<i>Chester Auxiliary, per H. Colley, Esq., including 6<i>l.</i> from Queen-street for the Widows' and Orphans' Fund ..</i>		Miss Philliter.....	
P. H. L.	0 2 6		10 <i>l.</i>	125 9 9		Miss Baker	
W. Struthers, Esq., for School at Cud-dapah, including 4 <i>l.</i> for the support of a boy	14 0 0	<i>Mile End New Town Auxiliary, per Miss Brook</i>	4 17 4	CUMBERLAND.		Mrs. Tuck	
A Friend, for the "John Williams"	0 4 6	<i>Pelican House, Peck-ham, Subscriptions and Proceeds of Sale, by the Juvenile Missionary Society, per Rev. W. Clarkson</i>	30 0 0	<i>Carlisle, T. Hodgson, Esq. (A.)</i>		Mrs. Bushrod	
T. R. Allan, Esq., for the Widows' and Orphan's Fund.....	5 0 0	<i>Stockwell, Mrs Schroeder, for ditto</i>	5 0 0	1 1 0		10 <i>l.</i>	
<i>Abney Chapel Auxiliary, on account ..</i>	11 5 11	<i>Farm-street Sabbath School</i>	1 10 0	DEBBYSHIRE.		ESSEX.	
<i>Craven Chapel.</i>		<i>For Chinese New Testaments</i>	0 8 0	<i>Alfreton.</i>		Auxiliary Society, per T. Daniell, Esq.	
<i>For the Native Teacher, John Craven.</i>			12 <i>l.</i> 18 <i>s.</i>	Collection		Dunmow	
Per Mr. W. Reid.				Sabbath School Box		Halstead	
Mr. E. Dunt	1 0 0			Miss S. H. Roberts ..		Colchester	
Mr. T. Dunt	1 0 0			Miss Longmate		Castle Hedingham ..	
				Exps. 9 <i>d.</i> ; 6 <i>l.</i> 0 <i>s.</i> 6 <i>d.</i>		Rochford	
				Ashbourne, per Mr. Peach		Colchester District ..	
				15 0 0		13 <i>l.</i> 10 <i>s.</i> 3 <i>d.</i>	
				Kirk Langley, Savings from the pocket money of a little Schoolboy, for China		Tollesbury, Mr. Juniper	
				0 6 0		0 6 0	
						GLOUCESTERSHIRE.	
						<i>Adset, Westbury-on-Severn.</i>	
						Collections.....	
						Missionary Boxes.	
						Miss Long	
						Miss Wilkins	
						Mrs. Wheeldon	
						Master Dowding ...	
						Sabbath School	
						Mr. H. Wilkins	
						7 <i>l.</i>	

HAMPSHIRE.		£ s. d.		Ditto, for the Native Teacher, William Fletcher		£ s. d.		Missionary Boxes.		£ s. d.		Covick.		£ s. d.					
Hungerford, near Fordingbridge for Chinese New Testaments	0	13	0	10	0	0	0	William Allport	0	4	4	Collected by Miss E. Ancock, and Miss Mapplebeck	1	1	9				
HEREFORDSHIRE.																			
Huntington.																			
Collection	1	12	1	23/		2	0	0	0	5	0	Collected by Miss Cooke, and Miss Moody	1	2	4				
Missionary Boxes.																			
Mary Evans	0	3	6	NORTHAMPTONSHIRE.												Exp. 11s. 6d.; 4l. 2s. 3d.	0	19	4
Samuel Davies	0	4	0	Wellingborough.												Leeds District, per S. Hick, Esq., on account	39	10	0
Jezeplus C. Rees	0	4	0	Cheese Lane.												Mr. T. E. Flint (L.S.)	12	10	0
Mary Worthing	0	4	8	Collection												50/			
2l. 8s. 3d.																			
Kington and Gore.																			
Kington Collection	0	10	0	Subscriptions and Boxes												13l. 0s. 11d.			
Gore ditto	1	4	0	Wollaston												1	8	0	
Missionary Boxes.																			
James Phillips	0	1	2	NORTHUMBERLAND.															
A Friend	0	1	6	Amble Independent Chapel. Sabbath-school Children, for Chinese New Testaments												0	6	6	
Miss Fanny Bound	0	7	0	SHROPSHIRE.															
Miss Harriot Evans	0	9	4	Whitchurch.															
Exp. 6d.; 2l. 12s. 6d.																			
ISLE OF MAN.																			
Douglas.																			
Mr. W. Kelly, for Mission to China.	1	0	0	Independent Chapel												30.	1	0	
Ditto, for Chinese New Testaments.	1	0	0	Sabbath School												30.	10	0	
2l.																			
KENT.																			
Gravesend, J. Large, Esq., for a Native Teacher at the Kuruman	10	0	0	Mr. Bright												30.	10	0	
Marden, Proceeds of an old silver cup given by a Friend	1	15	0	Mr. E. Jones, jun.												30.	10	0	
LANCASHIRE.																			
East Auxiliary Society, per S. Fletcher, Esq., on acct.	08	8	0	Copies												120	2	0	
Manchester, T. Simpson, Esq.	25	0	0	SOMERSETSHIRE.															
LANCASTER, Mrs. Willan	1	1	0	Bristol, Miss Reeve for the Native Girl at Bangalore, called Eliza Reeve												3	0	0	
LINCOLNSHIRE.																			
Crowle	2	10	0	North Petherton												1	0	0	
Spilsby.																			
J. R. Bourne, Esq.	1	0	0	Taunton, North Street Sabbath School, 1 Quarter												4	0	0	
Mrs. Bourne	1	0	0	WELLINGTON.															
G. Bourne, Esq.	0	10	0	Penny per week Subscriptions												6	14	2	
J. Benniworth, Esq.	0	10	0	Collection												6	1	6	
G. Harrison, Esq.	1	0	0	Young Men's Bible Class												0	5	0	
Sermons and Public Meeting	5	17	0	Sunday School Boxes												0	18	2	
Exp. 7s. 9d.; 9l. 10s.																			
THEATLY, The Misses Sewell, for the Canarese Boarding School, Bangalore																6	0	0	
MIDDLESEX.																			
Poyle.																			
P. Ibotson, Esq. (A.)	21	0	0	Little Boy's Box												0	1	6	
Mrs. Ward, Stanwell Mills, for Madagascar	0	10	0	Mrs. Cuff												2	0	0	
21l. 10s.																			
NORFOLK.																			
Mundesley.																			
Mrs. Wm. Fletcher, for the Chinese Mission	10	0	0	Mrs. Pyne												1	1	0	
STAFFORDSHIRE.																			
Uttoxeter.																			
Miss Baxter																0	10	0	
J. Blair, Esq.																1	1	0	
Josh. Bladon, Esq.																0	10	0	
Mr. Thos. Bladon																0	10	0	
Rev. W. Cooke																0	10	0	
Mrs. Fox																6	10	0	
A Friend, for China																20	0	0	
Mr. S. Carle																0	10	0	
Mr. S. Nichols, for China																0	10	0	
Mr. Vernon																1	1	0	
A Friend, per ditto																1	1	0	
Mrs. Vernon																1	0	0	
Collected by—																			
Mrs. Cooke																1	10	0	
Miss Cooke																0	6	4	
Mr. Vernon																3	1	6	
Public Meeting																4	14	7	
Sermon																4	11	5	
SUFFOLK.																			
Bury St. Edmunds.																			
Rev. M. Armstrong																1	0	0	
Ditto for China																1	0	0	
2l.																			
Lavenham, C. C. H. and H. D. for the Native Teachers Thomas and Sarah Hickman																20	0	0	
SURREY.																			
Kingston, Mrs. Young, for a Native Teacher in China, to be called Joseph Irons																10	0	0	
SUSSEX.																			
Auxiliary Society, per W. Penfold, Esq., on account																100	0	0	
Black Rock, Brighton, Juvenile Missionary Meetings at Mr. J. O. N. Rutter's																1	2	0	
WARWICKSHIRE.																			
Birmingham (B.)																1	1	0	
YORKSHIRE.																			
A Yorkshire Farmer																5	0	0	
BRIDLINGTON.																			
Zion Chapel.																			
Rev. Dr. Ryan.																			
For Chinese New Testaments.																			
H. Marshall, Esq. and Family																500.	8	6	
H. Holland and Family																103.	0	6	
W. Heselton																15.	0	5	
Geo. Furry																15.	0	5	
Geo. F. Ryan																23.	0	8	
Mr. & Mrs. Scriven																104.	0	6	
W. Thompson																73.	0	2	
S. Sawden																9.	0	3	
G. Thompson																73.	0	2	
Mrs. Thompson																73.	0	2	
Mrs. Dale																73.	0	2	
Mrs. Davison																73.	0	2	
G. Heselton																73.	0	2	
T. Kay																73.	0	2	
J. Fletcher																3.	0	1	
Amicus																44.	0	1	
Misses Dixon																6.	2	0	
Mrs. Dixon																3.	0	0	
J. H. Kemplay																3.	0	0	
J. Hind																3.	0	0	
J. Webster																15.	0	0	
G. Nicholson																73.	0	2	
Mrs. Sellers																73.	0	2	
Moody & Brown																43.	0	1	
Faith																9.	0	3	
Copies																700	11	13	
BRADFORD DISTRICT.																			
per J. Rawson, Esq. on account																200	0	0	
SCOTLAND.																			
Bonhill, J. Humphreys, Esq., for the Chinese Mission																1	0	0	
Campbeltown.																			
Mr. Boyd's Male and Female Class Missionary Society																1	0	0	
Mr. W. Hunter, jun.																0	15	0	
1l. 15s.																			
A Friend, per Rev. D. Galbraith																1	0	0	
Ditto, for Chinese Mission																1	0	0	
2l.																			
Dalkeith, East United Presbyterian Church, Rev. Dr. Brown, including 5l. for Madagascar																15	0	0	
DUNDEE.																			
District Auxiliary Society.																			
George Rough, Esq., Provost, Treasurer.																			
St. Andrew's.																			
Contributions																5	0	0	
Allan Briggs, Esq.																0	5	0	
Mrs. W. Smith																1	0	0	
A Tea Dealer, for China																1	1	0	
7l. 7s.																			

Forfar.		£ s. d.	Johu ii. Duffis.....		£ s. d.	Fraserburgh.		£ s. d.	Greenock.		£ s. d.
Osunburgh Chapel.			James Colville.....		0 4 4	J. Wemyss, Esq., for			Per T. Hamlin, Esq.		
Rev. W. Lowe.			William Paterson		0 4 0	Chinese New Tes-			Collections at George-		
Public Meeting		1 2 0	Peter Cook		0 4 0	taments		5 0 0	square Chapel, less		
Auxiliary Society, Mr. Edwards			Margaret Miln		0 2 6	Congregational Church,			9s. Expenses		7 1 5
Treasurer		4 0 0	Jane Miln		0 2 6	per Rev. J. Sims,			A Friend, for Chi-		0 10 0
Collected by—			James Mitchell		0 2 0	for ditto		5 15 0	nese Mission		
Miss Meffan's Sab-			James Luckie		0 2 0				Boxes.		
bath Class		2 7 0	David Napier		0 2 0				Mary Hamilton		0 5 8
Miss Helen Meffan's			Alexander Napier		0 2 0	Garleton, Hadding-			Sophia Smith		0 5 7
ditto, for the Mad-			Miss Methven		0 2 0	ton, Mr. J. How-			Janet Steele		1 17 4
dras Institution		0 5 0	Collection at Chapel		33 0 0	Teacher, Robert			Sabbath School		1 8 3
Exps. 5s.; 7l. 10s.			Sabbath School Col-			Howden		10 0 0	Fractious		0 0 2
			lection for Orphan						Subscriptions.		
			Girl in Mrs. Lech-						Thomas Hamlin		5 0 0
			er's School,						A. W. Morris		1 0 0
			Southern India		3 0 0	Glasgow Auxiliary.			John Campbell		0 2 0
			General purposes		0 11 3	R. Goodwin, Esq., Treasurer.			17l. 10s. 11d.		
			Public Meeting		3 17 6				Leith.		
			Juvenile Missionary						Leith Hall Local Sabbath		
			Association		1 10 6				School, per Mr. Mack,		
			Exps. 20s. 6d.;						For Rev. W. Muir-		
			307l. 2s. 7d.						head's School,		
									Shanghai		3 0 0
									For Mirzapore Or-		0 15 1
									phan School		
									3l. 15s. 1d.		
									Moffat U.P. Church,		
									for the African		
									Teacher, Gascho-		10 0 0
									noe Moffat		
									Paitley.		
									Abhey Close Mission		
									Sabbath School		0 10 0
									John Brown, Esq.,		
									(D.)		5 0 0
									Canal-street U. P.		
									Church		5 0 0
									Congregational Church,		
									Rev. W. Ross		2 8 0
									Thurso, A Lady, per		
									Rev. J. Wishart		1 1 0
									NEW ZEALAND.		
									Proceeds of Oil sold		
									at Sydney, by Rev.		
									Dr. Ross		423 16 8
									Ditto of Arrowroot,		41 10 9
									Donation to Mauiiki,		
									per Rev. Dr. Ross		1 10 0
									406l. 17s. 5d.		
									LEGACIES.		
									Of Lady Palmer Ac-		
									land, late of Bath		100 0 0
									Of Mrs. Hephzibah		
									Goth, late of Be-		
									verley, with In-		
									terest, less duty		90 13 7
									Of Mrs. Alice Hunt,		
									late of St. Thomas's,		
									Birmingham		5 0 0
									Of Mr. John Walk-		
									den, late of Can-		
									berwell		30 0 0
									Of Mrs. White, late		
									of Clapham		5 0 0

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.



For use in Library only

For use in Library only

I-7 1852/1854
Missionary Magazine and Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00313 4709